

THE

ל'פ"א

# SHEKEL



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PRAY FOR THE PEACE OF JERUSALEM - THE WAILING WALL 1945

# OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063



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Editor

**EDWARD SCHUMAN**

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## *The President's Message* *by Moe Weinschel*



Dear Member:

Our May convention has come to a successful conclusion. We have been able to keep our finances in the black due to many changes and innovations in running the convention. Thanks and congratulations must be given to our dedicated staff who are ever alert and watchful over our financial welfare and keep expenses down.

The dealers who attended were pleased with the attendance. We can attribute this to the most outstanding auctions conducted by Stack's and by Charles Kirtley. We had excellent advance publicity, and the Young Numismatists led by Larry Gentile Sr. was an additional drawing card.

The A.I.N.A. Membership meeting was not as well attended as we would like, but we were able to follow the agenda. Since there weren't any additional nominations for the two open director's offices, the secretary was instructed to cast one vote to re-elect Donna Sims and Moe Weinschel whose terms of office had expired. The current officers were re-elected by the Board of Directors at their meeting.

Congratulations to the INS of San Fernando Valley for the 1991 Best Club Bulletin Award. Also to Peter S. Horvitz for the Milton S. Fishgold Literary Award. Check almost every issue of the SHEKEL and you can see why he won.

The 1993 A.I.N.A. Israel Educational Tour is already beyond the planning stages. I urge you to reserve March 14-28, 1993 and join us for a most outstanding and gratifying experience. Watch for further details in the SHEKEL as they develop.

A.I.N.A. will be represented at the 101st American Numismatic Association convention in Orlando August 12th-17th. The Israel Government is participating in the Passport Program and we will be at the I.G.C.M.C. booth on Mint Mile. Please stop and say hello if you attend this event.

You will note that a membership application is now printed on the back page of the SHEKEL. This can be removed by cutting or tearing along the dotted line without causing any damage to the magazine. Please make use of this form. A strong membership is the key to a successful organization.

Have a Happy Summer.

Shalom,

A handwritten signature in dark ink, appearing to read 'Moe'.



# The ALEPH BETH Page

## ...Dedicated to the Beginner

by Edward Janis



Q. I would like to collect a type set of the coins of Jerusalem. How far back must I go. How many basic groups are included? M.D., Balt., MD.

A. In our discussion only coins struck in Jerusalem are acceptable to the type set. For example, in modern times, Ottoman, Egyptian, and British Mandate coins circulated in Jerusalem. Under the State of Israel, all the Mil and Pruta coins were struck in England. With the Agora series in 1960, the ICI mint in England continued minting Israel's commercial coins. The Tel-Aviv Mint started striking the bulk of the 25 mils in 1949 after the original minting in Jerusalem. Except for this issue, all Israel issues of this period were not struck in Jerusalem. The government mint opened in Jerusalem April 1st 1966. In our set we may include private mints in Jerusalem viz. Kretschmer (Victory Coin 1967). The six pointed star (Mogen David) is the mintmark of the Jerusalem mint.

My type set would consist of the following:

Persian Period: (prior to 333 B.C.E.) Any Yehud piece with a lily which is the Jerusalem mintmark.

Hasmonean Coins: Seleucid Issue under John Hyrcanus I with lily, John Hyrcanus I; the prutot with the Hever and high priest all refer to Jerusalem

Herodian Coins: Herod was based in Jerusalem. 40 B.C.E. to 4.C.E. His son Archelaus also ruled over Jerusalem. Antipas, another son was "tetrarch" with his capital in Sepphoris and later in Tiberias and therefor is excluded from our type set as is Herod Philip II, "Tetrarch" with a capital in Panias.

Procurators: All struck their coins at Caesaria, the base of Roman Provisional government.

Jewish War: Jews were in control of Jerusalem for extended periods. This coinage is acceptable as part of a Jerusalem type set.

Bar Kochba: No evidence Bar Kochba ever in Jerusalem. Not included.

Aelia Capitolina: New name for Jerusalem. All coinage, from Hasdrian to Valerian, for total of 123 years can be included in Jerusalem type set.

Muslim Period: Arab imitations of Byzantine coins with mint of Iliya (Aelia) and Filastin (Palestine) struck by Ummayyads circa 675 C.E. Later coins have the Arabic name for Jerusalem "Al Quds" struck by the Abassids.

Crusader Period: Coins struck by Latin Kingdom of Jerusalem. Mostly silver denari and obels which show Jerusalem sites viz. The Holy Sepulchre, David's Tower, legends Rex Jerusalem or "Sepulchra Domini De Jerusalem"

Mameluk Period: No evidence of Jerusalem coinage

Ottoman, Egyptian and Mandate under Britian: No coinage struck

State of Israel: Only after April 1966 excluding first issues of 25 mils 1949. Have never seen a listing showing the difference between Jerusalem and Tel-Aviv strikings. See Haffner listing for prvate Jerusalem mints.

# *The Jerusalem Covenant*

Today, Jerusalem Reunification Day, the twenty-eighth day of the month of Iyyar, in the year of Creation five thousand seven hundred and fifty two, one thousand nine hundred and twenty four years after the destruction of the Second Temple, forty four years since the founding of the State of Israel, twenty five years from the time God restored the remnants of his people to Mount Moriah and to Jerusalem, twelve years since Israel's Knesset members gathered to pass the law stating ***"Jerusalem, unified and whole, is the Capital of Israel"***, the State of Israel is the State of the Jewish People, and the Capital of Israel is the Capital of the Nation of Israel.

We are gathered together in the Capital of Israel, chiefs of the nation and community leaders, to draw up a covenant with Jerusalem, as that drawn up by the chiefs of the nation and all the people of Israel upon Israel's return to our land from Babylon, and the people and their leaders determined ***"to dwell in Jerusalem, City of Holiness."***

Once Again - ***"our feet stand within your gates, O Jerusalem - Jerusalem build as a city joined together"***, which ***"joins the people of Israel to one another"***, and ***"links Upper Jerusalem with Lower Jerusalem"***.

WE HAVE RETURNED to the place that the Lord vowed to bestow upon the seed of Abraham, Father of the Nation; to the City of David, King of Israel, in which Solomon, his son, built a Holy Temple and a majestic city, which became a Mother to Israel, A City and a Mother for the performance of justice and righteousness and for the wisdoms of the ancient world, in which a Second Temple was erected in the days of Ezra and Nehemiah.

In this City, the Prophets of the Lord prophesied, in this City our Sages taught Torah, and in this City the Sanhedrin convened in session in the Chamber of Newn Stone.

***"For here there were thrones of justice, thrones for the House of David", "for from Zion shall Torah go forth, and the word of the Lord from Jerusalem"***.

TODAY AS OF OLD, we cleave to our belief in the word of the Prophets of Israel, that all the inhabitants of this world shall enter through the gate of Jerusalem: ***"And it shall come to pass in the end of our days, when the Mountain of the House of the Lord is established at the summit of the mountains and is raised up - above the hills, all the nations shall flock unto it"***.

Each and every nation shall dwell in its own faith: ***"For all the peoples will go forward, each in the name of its own god; and we shall go in the name of the Lord our God for all time"***. Israel's Knesset has passed a law stating: the places holy to the adherents of all religions shall be protected from any desecration or violation of free approach to them.



JERUSALEM – peace and tranquillity shall reign in the city: *"Pray for the peace of Jerusalem; may those that love you be tranquil. May there be peace within your walls, and tranquillity within your palaces". A message of peace went forth and shall yet go forth from Jerusalem to all the inhabitants of the world: "And they shall beat their swords into plowshares, and their spears into pruning hooks; no nation will take up the sword against its neighbor, neither shall they learn the arts of war any more".* Our sages, may they rest in peace, have said; *"The Holy One, Blessed be He, will comfort Jerusalem only with peace".*

FROM THIS PLACE we once again take our vow: *"If I forget you, O Jerusalem, may my right hand forget its cunning; may my tongue adhere to my palate if I do not remember you, if I do not raise up Jerusalem to the very peak of my rejoicing".*

UNDER THESE CONDITIONS do we make this covenant and write, We shall bind you to us forever; we shall bind you to us in faith, in righteousness and justice, in mercy and kindness. We shall love you, O Jerusalem, an eternal love, an unbridled love, under stress, – and when liberated from the yoke of enemies, we have died for you, – we have yearned for you, – and we have cleaved for you. Our loyalty to you we have entrusted to our children after us. For ever more, our home is within you.

*"In certification"*, On this day, the People of Israel makes a covenant with its eternal capital city of holiness and splendor. Such was done 2,450 years ago in Jewish History, at the return to the Land of Israel from exile in Babylon, in the time of Nehemiah. The covenant of today relates the chronicles of Jerusalem and describes the city's unmatched beauty and character – Jerusalem, the herald of peace, whose very name means the *"City of Peace"*. All this is inscribed in the Jerusalem Covenant, to be signed by the leaders of the Jewish people, in Israel and abroad, as well as many Gentile friends of Israel.

The new State Medal *"Jerusalem Reunited"* is a tangible symbol of the Covenant and Jerusalem For those who are in love with Jerusalem, the medal will be a lasting source of enjoyment and the perfect way to *"Pray for the Peace of Jerusalem"*.

Description of the medal which is illustrated on the front cover  
Obverse: Typical buildings of Jerusalem, outlined by the Dove of Peace. The inscription *"Jerusalem United 1967–1992"* in Hebrew and English.  
Reverse: Emblem of the Reunification. In its center, the inscription *"Pray for the Peace of Jerusalem"* in Hebrew. The same inscription translated into English and Arabic borders the Emblem.

This medal, as well as all new issue of the Israel Government Coins & Medals Corp., are available from the A.I.N.A. office. Please consult the new issues brochure which accompanies each mailing of the SHEKEL.



# The Divided City by Edward Schuman



Since the partition of Jerusalem in 1948, the Old City and the surrounding land east and northeast of the old city walls have belonged to the Hashemite Kingdom of Jordan. During the mandate period, prior to the partition, the Old City was divided into four areas which were occupied by Jews, Christians, Moslems and Armenian Christians. The Old City is a network of cobblestone alleys, with the busiest streets occupied by the souks or markets. Most of the streets are too narrow for cars or trucks to get through. Commonest form of transport is by bicycle, pushcart, or donkey.



Silver dinar of Jordan, 1969, shows JERUSALEM on the reverse. The coin measures 55 millimeters, weighs 40 grams.

The Jews of Bible times made Jerusalem their capital and chief city, and built their Temple here. Christians consider Jerusalem a very holy place because many happenings in the life of Jesus occurred in the city and it is the place where he was crucified. Moslems made Jerusalem their third Holy City after Mecca and Medina. Some of the most sacred religious shrines for all three religions are in the Old City.

In May of 1948, East Jerusalem was occupied by the Arab Legion. Its first act was the destruction of the Jewish Quarter, including almost all of the Jewish institutions. The ancient cemetery on the slope of the Mount of Olives was desecrated. The United Nations resolutions which enforced the "peace" between Israel and its Arab neighbors after the 1948 War of Independence guaranteed free access to holy places for all religions. Jordan chose to ignore these resolutions as far as the Jews were concerned, and even the Wailing Wall, most sacred place of Jewish religion was closed..



Tombstones from the desecrated Jewish cemetery on the Mount of Olives used as stepping stones to a lavatory in a Jordanian Army Camp on the Jericho road.

When the truce which halted the war between Arab and Jewish forces went into effect, Mandlebaum Gate became the only link between the the divided halves of Jerusalem. Mandlebaum is not a gate at all, but simply a place near the heart of Jerusalem where three streets meet. The muezzin, calling each day before dawn from his minaret by the Dome of the Rock, summons the faithful to prayer with a sinuous sound that for a moment makes the sleeping city whole again... At sunset on Friday, Moslems in East Jerusalem look over their shoulders, or glance at their watches, when the whistle blows, just a few hundred years away in Israel, to announce the start of Shabbat...

But for the average residents of the city, if an ocean separated the halves it was the same. On one side was the new State of Israel, where a new vibrant life existed. New buildings were erected, others reconstructed, streets were paved, new water mains and sewer systems installed. A new city was being created as the capital of Israel. On the other side, in Jerusalem Hashemite Kingdom of Jordan, within the walled city an Arab refugee camp was set up to house Arabs who left their homes at the start of war after believing promises of return after the Jews were driven into the sea. Some new construction had been erected outside the Old City, a few new hotels for Christian tourists, but the overall atmosphere was of a timeworn era with dirt and rubble everywhere.

A silver dinar commemorative coin showing Jerusalem on the reverse side was issued by Jordan in 1969. In the author's collection are numerous bank checks with Jerusalem, Jordan as the city of issue. Jordan paper currency circulated through the city much as it does today for trade over the Allenby Bridge.

No 509986

Banking Agency

54

19

*The British Bank of the Middle East*

INCORPORATED IN ENGLAND BY ROYAL CHARTER

JERUSALEM - JORDAN

PAY TO THE ORDER OF

JORDAN DINARS

OR BEARER

I.D.



No 459493

JERUSALEM

19

# OTTOMAN BANK

JERUSALEM  
HASHEMITE KINGDOM OF JORDAN

PAY AGAINST THIS  
CHEQUE

OR ORDER

THE SUM OF

J.D.





The interior of the 'Middle' Synagogue in the Old City, in continuous use by Jewish worshippers from the eighteenth century to 1948, when it was gutted during the fighting. During the Jordanian rule the synagogue was used as a sheep and goat pen, Jews being denied access to it. This photograph was taken on 29 June 1967, immediately after the reunification of the City under Israeli rule.

For a period of nineteen years, Jerusalem was a divided city. For Jerusalem, the Six Day War of 1967, was only a three day war. from Monday morning, June 5th to Wednesday afternoon, June 8th when Israeli forces broke through thru Lion's Gate and took the Old City. For the first time, the extent of Jordanian atrocities against Jewish religious sites could be actually seen. The two photographs should serve as a remembrance to anyone who proposes partition of this ancient city.

To commemorate the victory of the Israel Defence Forces in the Six Day War, a special victory coin was issued in 1967. The reverse shows the Western Wall and around the bottom rim the date of its restoration to Jewish worship. In Hebrew "28th day of Iyar 5727 and in English 1967.



## ***Congregation Kehilath Israel by Dr. Sidney L. Olson***



In early 1985, I purchased at auction the two illustrated fifteen year gold mortgage bonds of the Congregation Kehilath Israel in The Bronx, New York City which were issued in February 1923.. One is for the denomination of One Hundred Gold Dollars, and the other one for Two Hundred Fifty Gold Dollars. Remember, the country was on the gold standard at that time.

In an effort to learn something about these issues, I contacted the Vice President of the Yeshiva University in New York with whom I am well acquainted. Through his efforts I was put in touch with Dr. Asher Siev, an emeritus member of the faculty of the university, who was a part time teacher as well, and who just happened to be the last Rabbi who served Congregation Kehilath Israel. From Dr. Siev I received much of the history of the congregation which follows, mostly in the form of pages from various year books of the congregation..

In the cover letter to the material he sent on October 21st 1985, he wrote: *"Congregation Kehilath Israel, affectionately known as K.I., was one of the outstanding houses of worship in the United States. To this day it is remembered with nostalgia by hundreds of families throughout the United States and Israel, for it left an indelible mark on everyone who came in contact with it.*

*I was privileged to have served as its spiritual leader for twenty-seven years, until there was no minyan, a quorum of ten Jews for religious services left in the community. The building serves today as a day care center for underprivileged children."*

In 1904, when the Bronx was still an outlying part of New York City, no regular Orthodox Synagogue could be found in central Bronx. A few hardy Jewish souls were obliged to journey to East 158th Street, where in Woodstock Hall, a bare Minyan assembled on Sabbath and Holidays. A few of these dedicated souls decided to start a Synagogue nearer to their homes dedicated to Orthodox Judaism.

The Congregation Kehilath Israel, existed some years prior to that under the name of Montifiore Hebrew School which met in this Woodstock Hall. It wasn't until 1905, however, that those members wishing to retain the time honored forms and customs of Judaism organized themselves under the name Kehilath Israel and established its own services in a private home. The founders were a mere handful of the faithful who wished a synagogue that would satisfy their needs of the Orthodox and would provide a Talmud Torah in which knowledge of the laws, customs, language and literature of the Jews could be carried to the young most efficiently and in a way which would draw them permanently into Jewish life.



United States of America  
State of New York



## Congregation Kehilath Israel

BRONX BOROUGH, NEW YORK CITY

### Fifteen Year Six Per Cent Mortgage Gold Bond

Know all Men by these Presents, that the CONGREGATION KEHILATH ISRAEL, a religious corporation organized under the laws of the State of New York, for value received, hereby promises to pay to the registered holder of this bond the sum of

**ONE HUNDRED DOLLARS (\$100).**

in gold coin of the United States of America, at the office of said Congregation in the Borough of the Bronx, City of New York, on the first day of February, 1938, with interest thereon at the rate of six per cent per annum, payable semi-annually at said office in like gold coin on the first days of May and November in each year.

On the first day of May, 1923, or on the first day of May or November in any succeeding year, upon giving thirty days' previous written notice, the said Congregation shall have the right to pay off or redeem this bond at par and accrued interest.

This bond is one of a series of registered bonds bearing interest at the rate of six per cent per annum, issued or to be issued in pursuance of and subject to the terms of a mortgage or deed of trust hereinafter referred to, but so that the aggregate amount of said bonds shall not exceed the total sum of One Hundred Thousand Dollars; all of said bonds being equally secured by a mortgage or deed of trust, dated the first day of February, 1923, executed by said Congregation to Louis E. Kaban, Jacob B. Kaplan, Louis B. Livingston, Isaac Polack and Max Zissman, as Trustees, conveying property of said Congregation in the Borough of the Bronx, City of New York, as more particularly described in said mortgage or deed of trust, to which reference is hereby made for the provisions thereof.

This bond is transferable by the holder hereof upon the books of the Congregation, and upon such transfer the name of the assignee shall be reversed hereon.

This bond shall not become obligatory for any purpose until it shall have been authenticated by the certificate thereon endorsed of the Trustees under said mortgage or deed of trust.

In Witness Whereof, the said Congregation has caused these presents to be signed by its President and its corporate seal to be hereunto affixed and to be attested by its Secretary, this first day of February, 1923.

Congregation Kehilath Israel

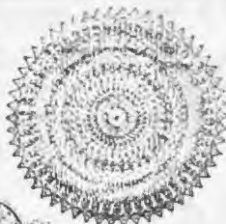
Isaac Polack

President.

Attest:

Max Zissman

Secretary.





United States of America  
State of New York



# Congregation Kehilath Israel

BRONX BOROUGH, NEW YORK CITY

## Fifteen Year Six Per Cent Mortgage Gold Bond

Know all Men by these Presents, that the CONGREGATION KEHILATH ISRAEL, a religious corporation organized under the laws of the State of New York, for value received, hereby promises to pay to the registered holder of this bond the sum of

**TWO HUNDRED AND FIFTY DOLLARS (\$250)**

in gold coin of the United States of America at the office of said Congregation in the Borough of the Bronx, City of New York, on the first day of February, 1938, with interest thereon at the rate of six per cent per annum, payable semi-annually at said office in like gold coin on the first days of May and November in each year.

On the first day of May, 1934, or on the first day of May or November in any succeeding year, upon giving thirty days' previous written notice, the said Congregation shall have the right to pay off or redeem this bond at par and accrued interest.

This bond is one of a series of registered bonds bearing interest at the rate of six per cent per annum, issued or to be issued in pursuance of and subject to the terms of a mortgage or deed of trust hereinafter referred to, but so that the aggregate amount of said bonds shall not exceed the total sum of One Hundred Thousand Dollars, all of said bonds being equally secured by a mortgage or deed of trust dated the first day of February, 1923, executed by said Congregation to Louis E. Kleban, Isaac D. Kaplan, Lewis D. Livingston, Isaac Polack and Max Zisman, as Trustees, conveying property of said Congregation in the Borough of the Bronx, City of New York, as more particularly described in said mortgage or deed of trust, to which reference is hereby made for the provisions thereof.

This bond is transferable by the holder hereof upon the books of the Congregation, and upon such transfer the name of the assignee shall be endorsed hereon.

This bond shall not become obligatory for any purpose until it shall have been authenticated by the certificate thereon endorsed of the Trustees under said mortgage or deed of trust.

In Witness Whereof, the said Congregation has caused these presents to be signed by its President and its corporate seal to be hereunto affixed and to be attested by its Secretary, this first day of February, 1923.

Congregation Kehilath Israel

President.

Attest:

Secretary.



THE BRONX-GREEN CO. 40 JOHN ST. N. Y.

The need for a larger building soon became apparant and two years later, a larger house on Jackson Avenue was acquired. This building served the congregation for seventeen years. By this time, Kehilath Israel came to have a flourishing membership. Because of the attractive services, decorum and congregational singing, attendance grew and on High Holidays the Synagogue was overfilled. For many years, there was a feeling of close attachment to the Synagogue and this undoubtedly helped make it grow. The Talmud Torah, always under the oversight of the Rabbi, and with competent teachers grew to the capacity of the available space.

The contract for the new larger building was signed in March 1924. These Gold Mortgage Bonds could possibly have been purchased by members of the Congregation. The building was to have been completed in time for the High Holidays of that year, and although not quite finished, it was occupied for use on September 20th, 1924.

It must be remembered that the Bronx in 1924 had a Jewish population of about 420,000, where Jews comprised from 40% to 70% of the general population, especially in the south and central areas. By 1937, the Bronx Jewish population rose to 600,000 making that borough 44% Jewish, and second only to Brooklyn. But as new subway lines and apartment houses were built, following the trend to move to the suburbs, movement of Jews to the more northerly sections of Riverdale and Van Cortlandt occurred and by 1960, less than 15,000 remained in the south and central areas.

The Synagogue fell on hard times, and as the older members passed on, the difficulties of sustaining a quorum for prayer, necessitated the closing of the edifice in 1966.

As for the value of these bonds. Unfortunately there isn't any monetary redemption value for them. However, in the numismatic field of scripophily, they most certainly do have value as do most all bond and share certificates of Jewish significance. But historically, especially now that part of the chronicle of Kehilath Israel is known, well that's another story.



Crotona Park East Synagogue  
Cong. Kehilath Israel

## *The Edict of Expulsion* By Edward Schuman

During the year 1492, two noteworthy circumstances in Jewish history occurred in Spain. Throughout the years, schoolchildren have been taught that Queen Isabella pawned her jewels to raise money for Columbus' voyages. This fantasy is positively inaccurate. It was in reality Spanish Jews who provided these funds. The royal jewels had been pawned years before to pay for Spanish wars.

Luis de Santangel, the Jewish Comptroller-General to Ferdinand and Isabella advanced the nearly five million maravedis which financed the voyage. The Jewish treasurer to King Alfonse V of Portugal, Don Isaac Abravanel had joined the services of Ferdinand and Isabella of Castile. He advanced millions of gold ducats that Spain used to finance the war with Granada. Part of this sum was also used to finance Columbus' explorations. The third Jew was Abraham Zacuto, not a wealthy man who could offer money, but a mathematical genius whose nautical understandings enabled him to provide true astronomical tables which enabled Columbus to chart his voyage and be able to return.

These three distinguished Jews are memorialized with a medal issued by The Jewish-American Hall of Fame on the occasion of the 500th anniversary of first meeting of Columbus with the monarchs in 1486.



But something else happened that will be recalled as one of the most shameful episodes in Spanish history. On March 31st 1492, Queen Isabella and King Ferdinand signed an "Edict of Expulsion", driving the Jews from Spain.

Led by the infamous Dominican friar, Tomas de Torquemada in 1478, and approved by the King and Queen, many tribunals accused thousands of heresy. The etching depicts Grand Inquisitor Torquemada, far right, telling King Ferdinand and Queen Isabella that he opposes pleas by Jews not to be expelled from Spain. The Jews were given the choice of converting to Christianity or being forced to leave. But Torquemada convinced the king and queen that the heresy of the *marranos* would not be completely suppressed unless all of the practicing Jews were expelled. Only then, he said, would the greater glory of the Church and the Christian religion be achieved.





Ferdinand and Isabella offered Don Isaac Abravanel the opportunity to remain in Spain with his wealth and position intact since the edict prohibited Jews from taking gold coin or silver with them. But in turn, he would have to undergo baptism and conversion. Abravanel chose dispossession and exile. All he could obtain from the monarchs, despite years of loyal services, was a two day extension of expulsion. There is a recorded narrative from his reminiscences: *"Thrice on my knees I besought the King, 'Regard us O king, use not thy subjects so cruelly.' But as the adder closes its ear with dust against the voice of the charmer, so the King hardened his heart against entreaties of his supplicants."*

Approximations are that 150,000 Spanish Jews were expelled, becoming part of the legions of wandering Jews. Another 50,000 chose the degrading alternative they were offered of by being baptized into the Roman Church and publicly renounce their Judaism. Many Jews only pretended to convert, but secretly exercised their Jewish religion.

This ended for Jews and Arabs, the so called Golden Age of Arab-Jewish Culture. It began with the conquest of most of the Iberian Peninsular by North African Moors (a mixture of Arabs and a group called Berbers) in the year 711. These people were learned, literary, rich, immensely proud of the lineage and transmitters of classical science and philosophy. Sephardis were brilliant craftsman in precious metals and stones, mathematicians, makers of precision instruments, accurate maps and navigational tables.

But when the Christians moved south to retake the land, the Jews fell on hard times. Jews, who under pressure, converted to Christianity were called *conversos*, or a nastier term, *marranos*, meaning swine or pigs. In one of the bloodiest years 1391, fanatical Catholic priests urged mob violence and rioting, and thousands of Jews were murdered in a pogrom – an organized massacre – that the authorities turned their backs on.

Then came the Spanish Inquisition, approved by Pope Sixtus IV. The goal to weed out the heretics, those *marranos* who were secret Jews, privately denying the religious truths of Catholicism.

On March 31st, 1492, the edict was issued and signed.. By July, the Jews were gone. About 100,000 fled to nearby Portugal, where, six years later, they were again expelled. Another 50,000 fled to North Africa and Sicily, and others to Turkey. One thousand years of Jewish life and culture in Spain had ended.

A story of skeptical authenticity has the Ottoman Sultan Bayezid II (1481-1512) marveling about Ferdinand and Isabella, and the wisdom of their expulsion of the Jews. "*Do they call this Ferdinand a wise prince who impoverishes his kingdom and thereby enriches mine?*" He knew the significance of Jews in business and commerce. But this was not the only reason for his magnanimity. He had recently issued an edict ordering that all crosses be removed from the tops of churches in a move against Christianity, so by assisting the Jews, he was also fighting the church.

Exactly 500 years to the day, after the royal edict expelling the Jews from their native land, Spain's King Carlos I donned a white satin kipah and strode into the only synagogue in Madrid to make things right with his Jewish subjects. He did not revoke the expulsion order of March 31st 1492, nor did he apologize for it. As a matter of fact, in 1978, the Spanish Government passed a new constitution in which it guaranteed religious freedom to all of its citizens. Even in 1986, Spain had established formal ties with the State of Israel.

But for the descendants of those Jews, who long ago had been dispersed to other lands, the proceedings were highly emotional. Just to know that the King of Spain, was sitting on the Bimah of the Beth Jacob Synagogue in Madrid, with the

President of the State of Israel, Chaim Herzog, provoked a feeling that *GOD* is here, and we are here with the 600,000 Jews who lived in this country five centuries ago.



**In March of 1492, King Ferdinand and Queen Isabella of Spain signed the order expelling the nation's Jews.**



Local newspapers reported that Juan Carlos used the opportunity to reiterate Spain's policy favoring the right of Palestinians to have their own nation.... President Herzog spoke in return of the terrorism perpetrated by the Palestine Liberation Organization and stressed Israel's rights to secure borders...

One result of the meeting is that the organized Jewish community has entered an accord with the Spanish government granting Jews the same basic civil rights enjoyed by the country's Roman Catholic majority. Once ratified by Parliament, the agreement will recognize the legitimacy of Jewish marriage ceremonies without requiring a civil service. It will also insure that observant Jewish children are not required to take exams on Shabbat or Jewish holidays, and will grant tax exemptions to synagogues comparable to those now enjoyed by churches.



To commemorate this event, the Israel Government Coins & Medals Corp. issued a unique medal. The obverse shows a map of the expulsion indicating the directions in which Jews fled Spain by sea and by land. A typical ship of the period, depicts the voyage and the suffering of the Jewish exiles. A bilingual inscription in Hebrew and English reads "And I Will Not Die, But Live", and the words "Five Hundred years since the Expulsion from Spain."

The reverse portrays the Wall of the Synagogue of Shmuel Halevi Abulafia of Toledo, from the 14th century, with inscribed Psalms, a Jew in the traditional dress of Spain during the Moslem rule and the Seal of Todros Halevi. In the background are the spheres of the Kabbala. This medal, as well as every item issued for sale by the Israel Government Coins & Medals Corporation is available from the AINA office. Please consult the brochures included with all SHEKEL mailings, or the IGCMEC mailings for current information. Many past issues are also still available. Inquiries to P.O. Box 836 Oakland Gardens, N.Y. 11364. For club credit, include your club name on your order..



# *The Designs of Banknotes and the Israeli Experience*

*by Shmuel Aviezer*



In the 17th century, English goldsmiths, who are regarded as the fathers of British banking, issued receipts for deposits left with them. These receipts constituted the prototype of I.O.U. (I owe you) promissory notes, served as a kind of banknote in circulation, and enjoyed the full confidence of the public.

The wording on these receipts was calligraphic, and was devoid of any additional decoration. One of the earliest known notes, dated 1676, reads: "I promise to pay to Mr. Thomas Percivall or the bearer hereof on demand and delivery of this note the sum of one hundred pounds. For my . . . St. Robert Clayton and John Morris Esq. pp. Deane Montague." The first £1 note, issued by the Bank of England in 1797, bore the Bank's emblem, and the calligraphy on it was more elaborate.

For many years the designs prepared in British printing-houses dominated the character of all banknotes everywhere. The British Empire extended across much of the world, and certain elements were shared by the banknotes used in different countries, being produced by British printers, especially Thomas de la Rue and Company. Until the end of the 19th century there was very little difference between notes, and the framed, rectangular type predominated.

After the First World War the countries of Europe adopted more graphic and colorful designs than had formerly been the practice. Figurative designs and other decorations began to appear within the frame. The first British note to be printed in color appeared in 1928, putting an end to the predominance of words in the design of banknotes, and paving the way for the emergence of foreground and background pictures. The use of pictures was intended to obviate forgery, making use of the most modern technologies, but at the same time efforts were made to produce note which were aesthetic and accepted by the public.

The designer is subject to certain restrictions: the note must conform with the security requirements and the positioning of the elements intended to prevent forgery (watermark, security thread, microtext, colors which change at different angles, latent image, etc.). At the same time, the note must be of a form that is easily-identifiable by those who use it. The notes designed in England in the 1920's have a large graphic image and delicate toning colors, and were smaller in size of their predecessors.

The incorporation of the intaglio technique in the printing of notes made it necessary to use special motifs which would blend in with the background design, the latter usually printed by the offset process. The designer had to find ways of preventing a clash between the two methods, and of combining them harmoniously. The use of different shades and the way they are combined with one another is essential for making notes forgery-proof, even though today's sophisticated photocopying machines make this combination less significant. One way of protecting notes from forgery by means of photocopying machines is by using softer colors which blend in with one another, rather than contrasting colors. Experience

has shown that pastel colors are still more difficult to photocopy than primary colors.

Portraits are often found on notes, since many countries sought to commemorate monarchs and famous personages in their history. At first, notes bore the signature of a well-known merchant, and this gave the users confidence. But when notes gained wider circulation, and especially when they began to replace coins made from precious metal whose face value equalled their intrinsic value, it became necessary to add an element which would increase the confidence of those who used them. Portraits of rulers began to appear on notes, as they had on coins, to symbolize authority. Thus, notes gradually began to be adorned with likenesses of famous people, on the assumption that authority equals safety.

The school of thought that advocates having portraits on notes claims that the slightest alteration in the portrait will immediately be noticed by the public. The question is, do people look at portraits? There are ways of getting people to pay attention to portraits, for example, the person may be a public figure, or they may remember their initial impression of the portrait on the note. If the portrait is large, this helps people to see details. A study undertaken by the Bank of England showed that the best place for portrait is on the right of a note, because that is where the person holding it looks.

Some experts think that the design of a note should be interesting rather than aesthetic. For example, after people are told that tiny letters are to be found on a note, they will find the contents of the text more interesting and enlightening (such as a list of the books written by the people depicted on certain Israeli notes) than the constant repetition of the name of the central bank, the denomination, or a passage from the criminal law. People's curiosity will be aroused and they will pay it more attention. People do not usually remember all the details of a note, and the emphasis of one or two motifs helps people retain the mental image. Brief but relevant background material should also be provided when a note is first issued, so that the people using it remember it. Today, commemorating famous people on notes expresses national pride. The utilization of engraving and intaglio printing techniques are also an important element in the protection of notes.

Despite the danger inherent in colored photocopying machines, most of the central banks which issue notes believe that the best motif is a portrait. This is because other methods of forgery (offset printing, etc.), which cannot produce good imitations, are still in existence, and the unclear representation of the details and portraits of a note are easily noticed by the public.

In many countries it is customary for the secondary motifs on a note to have connection of some kind with the person portrayed, but this is not essential.

In recent years, computers have been used in preparing notes, making it possible to employ more varied and sophisticated designs, and in particular to replace the traditional method of engraving portraits by hand.

Professional portrait-engravers are a vanishing breed. Training for the profession takes many years, and the basis is that the artist must be a gifted portrait-painter before he can go on to engraving for notes. That is why printers were on the look out for mechanized or computerized engraving processes which would reduce dependence on portrait-engraving by hand. This was what was done by the printers of the series of Swiss notes which appeared in the second half of the 1970's. Other printers are trying to find ways of designing portraits which will be impossible to forge because the photographing process will give rise to distortions. Experiments

in this direction have been made at Enschede, Holland, where a computerized process of producing images with different intensities and quieter colors has been used to prevent colored photocopying. The central bank of France has used the Adagio system, a computerized method by which it is possible to produce a note of high graphic quality and delicate colors, to create a prototype which will be protected against photocopying machines and electronic scanners.

### The situation in Israel

The first banknotes to be issued in Israel, the Anglo-Palestine Bank series in 1948, and the Bank Leumi Le-Israel series in 1952, were not designed in the full sense of the word. The Anglo-Palestine Bank notes were prepared in underground conditions before the establishment of the State and were printed by the American Banknote Company. The banknote was based on combinations of guilloches in the company's stock, some of which had been used for printing banknotes for China. This was done in order to expedite the printing, and since the quality of the notes was not of the highest, the company stipulated that its name should not appear on them. The Bank Leumi Le-Israel series, which replaced them made use of the same plates and structure, because the haste with which the new series was prepared made it impossible to introduce any changes.





Work began on designing the first Bank of Israel series at the beginning of the 1950's, when Bank Leumi Le-Israel was still the issuing authority. When the Bank of Israel was founded, at the end of 1954, it inherited the almost completed designs for this series. All that had to be done was to change the signatures, the name of the bank, and the date. That series was designed by artists from Thomas de la Rue and Co. in Britain, and printed by the same firm. The front of the note showed Israeli landscapes, with abstract designs on the back. When the series was put into circulation in the second half of 1955 it encountered vehement public criticism of the abstract designs. As a result, the Governor of the Bank of Israel, David Hoowitz, decided to appoint a public committee to recommend themes which were more appropriate for Israel and which would be designed, where possible, by Israeli artists.



And so the second Bank of Israel series was born, portraying people from different walks of life and representing modern Israel: a woman soldier, a fisherman, a laborer, a scientist, and pioneers. On the backs of the notes were archaeological motifs symbolizing ancient Israel: the tombs of the Sanhedrin in Jerusalem, the

mosaic floor of an ancient synagogue at Issafiya, an ancient Hebrew seal with the inscription "Shema the servant of Jeroboam," a passage from the Book of Isaiah found in the Dead Sea Scrolls and a mosaic from the ancient synagogue at Nirim in the Negev. The main motifs are emphasized, and the backgrounds are executed delicately and simply.



The third Bank of Israel series was designed by Professor Masino Besi of Italy, who was renowned for his skill in designing banknotes. He visited Israel in order to get an impression of the landscape, the atmosphere, and the people. His designs were remarkable for their abundance of detail and the combination of many motifs. The conception which prevailed in the 1960's was that a profusion of detail made it more difficult to produce forgeries. Eventually, however, this did not prove to be true. For the first time, portraits of famous personages (Herzl, Weizmann, Bialik, Einstein) appeared on the notes, after consultations with rabbis had made it clear that this would not constitute a violation of the commandment not to make a graven image.

When the fourth Bank of Israel series was planned, two principal considerations were kept in mind. First, that the design should be simple, emphasize the main motifs, and be devoid of secondary motifs. This was recommended as being the best way of preventing forgery, since the absence of a mass of detail made it easier to spot changes (in contradiction to the conception underlying the third series). Second, that the design should fit the dimensions dictated by the automatic sorting machine the Bank of Israel was about to acquire. The basic design of the series was the work of the Israeli artist, Paul Kor, while Professor Masino's pupil, Adrian Senger, helped to prepare the notes for printing. The background of all the notes consisted of different patterns of wavy lines, on both sides of the note; the portrait and the structure associated with it are emphasized on the front of the note, and one of the gates of Jerusalem is emphasized on the back. The commemoration of figures from Jewish history, some of them repeated from the third series, continued in this series.





The same designs which had been used in the pound series were used for the sheqel series, in parallel denominations. At a later date another note, 100 sheqalim, bearing the likeness of Ze'ev Jabotinsky, was issued in the same format. Starting with the 500 sheqalim note, which bore the portrait of Baron Edmond de Rothschild, a new style developed in the design of notes. This was the result of the need to keep up with technological advances in printing and to set a standard size for notes. The innovations included several security devices, such as screen traps, microtext, and a look-through.

The secondary motifs were connected with the person whose portrait appeared on the front of the note, and the basic design of the 500 sheqalim note was used for all those issued after it, up to 10,000 sheqalim.



The designs for the new sheqel notes were also taken over, when necessary, from the previous series. Where new denominations were issued (NIS 50 and NIS 100, and later NIS 20 and NIS 200), their design was based on the same guideline of a link between the secondary motifs and the person depicted on the note. Although the backs of the notes were drawn differently by different artists (NIS 50 compared with NIS 1, NIS 20, NIS 100 and NIS 200), the notes in the series retained their family resemblance to one another as regards design and color.

## *The Most Improbable Capital* by Nachum L. Rabinovitch

**J**erusalem is the most improbable capital in the world. Perched high up and surrounded by steep cliffs, it is a mountain fastness more suitable as a protected holdout for a small community of hermits seeking isolation and solitude than for the administration of a country. Moreover, it has no agricultural hinterland capable of feeding and sustaining a large population. Even today, with dual-lane highways blasted through the most difficult natural obstacles, access to Jerusalem is still not easy.

Throughout most of recorded history, getting in and out of Jerusalem was a challenging undertaking. The caravans and the armies that plodded endlessly between the fertile crescent of Mesopotamia and Egypt since time immemorial moved along the western Coastal Plain or eastwards through trans-Jordan skirting the mountainous backbone of the country.

Nonetheless, Jerusalem became not only the capital of kings of flesh and blood, but also came to be almost universally looked upon as the symbol of Divine Kingship. As a real city of marble and stone, it became already in antiquity one of the major world centers. In Second Temple times, Jerusalem's fame spread westwards through Europe and reached as far as Indochina in the east. Its population then is estimated at 300,000-400,000 – a very large city in those days.

As an idea and a concept, Jerusalem became the spiritual home of millions.

In the first mention of the city in the Bible it is called "Shalem" – the City of Peace. Then Abraham, the first Jew, called it Yireh – "God will see." Thus it became Yerushalem.

Despite the handicaps of geography and economics, Jerusalem became at some point in history "the perfection of beauty, the joy of all the earth (Lamentations 2:15). The constraints of terrain and location did make their influence felt over long periods of time. As one foreign conqueror succeeded another, Jerusalem retreated into the desert, where by all natural accounts it belongs. It was only when Jews were able to settle in the Holy City that it grew and prospered.





No foreign ruler ever made Jerusalem his capital, for the obvious reasons described above. Some European kings took for themselves the honorific title "King of Jerusalem," but even the short-lived Crusader Kingdom of Jerusalem was nothing more than a military outpost.

Under the Turks, early in the 19th century, the population of Jerusalem was less than 10,000. As soon as Jews were allowed in, they quickly became the majority. By the end of the century, Jerusalem counted 75,000 persons, two thirds of them Jews.

The entire history of Jerusalem is testament to its unique character as the embodiment of the Jewish spirit. No mere material considerations could impede its growth and development when Jews built Jerusalem. Nor, when the Jews were absent, could any other factors prevent its decline. This was demonstrated once more during the 19-year Arab occupation of part of Jerusalem – the walled Old City and its eastern environs – after the 1948 War of Independence.

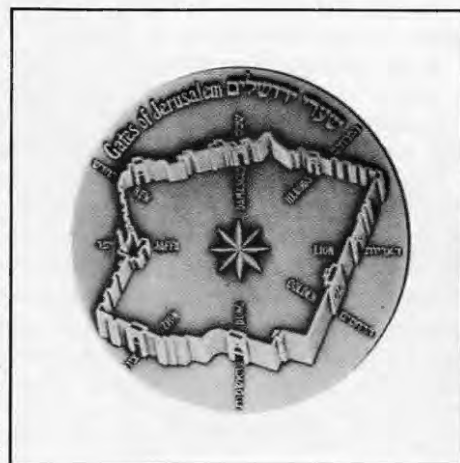
While western Jerusalem flourished, the Old City languished. Not only did the latter become *judenrein*, but the population as a whole decreased. The process was reversed only with the reunification of the city in the miraculous events of the 1967 Six Day War.

And now population figures are again – indeed, have surpassed – those of 2,000 years ago.

AS WE AGAIN rejoice with Jerusalem on the day of its deliverance 25 years ago, there is much to gladden our hearts even as we contemplate the progress made since last Jerusalem Day only one year ago.

Great new buildings projects are underway that were talked about for a decade but which only now are becoming reality. In the streets that always resounded with many languages, Russian and Russian-accented Hebrew are heard more and more as new waves of olim come to build Jerusalem. New industrial developments are promising a sound economic infrastructure for the capital's expansion.

Yet sad thoughts force themselves on our attention. The vision of Jerusalem as the City of Peace seems no nearer. Not only are many Arabs unwilling to join in the responsibilities of





good citizenship, but some Jews, too, perhaps in a misguided conception of peace, argue for a kind of reverse apartheid. When Arab terrorists seek to exclude Jews from certain areas, some Jewish voices are always raised in support. As if justice to the Arab minority in our midst requires us to accept the kind of subjugation they force upon us in Arab lands.

In the heart of Jerusalem stands the Temple Mount, the place where our ancestor Abraham said: "God will see."

There stood the First and Second Temples.

Of that Holy Place it is written: "My House shall be called a house of prayer for all peoples" (Isaiah 56:7). There, too, Moslems worship in El Aksa Mosque. Yet, not only do they control their own place of worship, which is right and just, but they also refuse Jews access to pray on other parts of the Mount that is holy to us.

And we acquiesce for the sake of peace.

When Jews gathered at the foot of the Mount at the Western Wall last Succot, a hail of stones from above resulted in a UN decision to investigate not the crimes of Arab terrorism or exclusiveness, but the alleged responsibility of the Jews. And one cannot help but wonder whether our acquiescence to exclusive Moslem control – rather than serving peace, encourages hatred and war.

Surely "God will see."



*Rabbi Nachum Rabinovitch is head of the Birkat Moshe hesder yeshiva in Maaleh Adumim.*

## The Talmud and the Mint by Dr. Emanuel A. Smith

In the tractate of the Talmud Sanhedrin 38a, Gemara section, it states: Our Rabbis taught *"for if a man mints many coins from one mold, they are all alike, but the Holy One, blessed be He, fashions all men in the mold of the first man, and not one resembles the other."*

This Talmudical parable is a comparison and similitude of any saying or narration on which something is expressed in terms of something else. It is something by which a moral or spiritual relationship are typically set forth as a parable of the Bible.

This Talmudical statement as taught by the Rabbis here refers to the Babylonian edition which was first put into writing approximately 500 A.D.

The writings of the Babylonian Talmud reflect the daily life of the Jewish people consisting largely of discussions arising or connected with actual incidents. It is a veritable store house of information connected with life, customs and beliefs of both Jews and non-Jews. It is a source for history, medicine, astronomy, religion, customs, commerce, demonology, botony, zoology, numismatics and other sciences.

The Mishnah is the brief subject outline of the topics to be covered by the Gemorah which is the commentary. Whatever remarks made by the sages, whatever bears directly or indirectly on the subjects of

religion, life and conduct are noted. Legal discussions on every aspect of Jewish duty, ceremonial, civic or moral, the Gemorah contains homilitical exegesis of the Bible, moral maxims, popular proverbs, prayers, parables, fables and tales; accounts of manners and customs, Jewish and non-Jewish; and facts and fancies of science by the learned

With the general exposition and understanding of the content of the Babylonian Talmud, it will be easier to grasp the meaning of the Rabbis parable regarding the fabrication of ancient Jewish coinage.



In the ancient mintory we find first a worker casting molten metal into a large slab mold that was washed frequently to keep it cool. This serves as a mold for casting the ladder of coin flans or planchets. These are the connected coin blanks before being stamped with a design. The finished coin blanks or flans were connected by short



metal ribbons. In preparing the coin flans, the metal used was mixed with a small portion of base metal to make a harder alloy. This molten metal was then cast into a molds which were joined by the narrow ribbon strip. The minter later separated the coins after first striking them in one continuous strip by snipping each coin apart. This left small appendages still attached to the finished coin.

With a graver, burin and punch, the engraver (called a Celator in ancient times) cuts into a metal die, working the design into a smooth pattern, a deep concave design. This cutting into a die is known as incuse or intaglio. These dies were made of a bronze and tin combination, and tempered to the proper hardness. The body of the die was fabricated into the shape of a spike or long nail, usually 5 to 8" long which could be grasped by the hand, or set into a block and hammered upon.

The proper time to remove the flans from the hot coals had to be skillfully decided upon. If the flans were too hot, they would be squashed by the blow from the hammer. If too cold, the blank would not take the proper impression.

The hammerer sits at his block with dies and hammer in hand. He places the upper die called the trussel exactly on top

of a hot blank flan which in turn rests on the top of the lower die or pile. The pile fits into a block that holds it securely. When the dies are in place, with a flan between them, the striker raises his hammer and brings it down heavily onto the trussel with a crashing blow. The hot soft metal of the flan is literally forced up into the intaglio design of the die. He then raises the trussel while his assistant, with tongs removes the flan which is now struck on both sides. The assistant quickly dips the coin into a cooling bath to harden the metal. By this time, the next coin blank is hot and pliable. He pulls it out of the fire and places it on the hammerer's working dies. With a smashing blow by the hammerer, the flan is impressed on both obverse and reverse sides, thus another stamped coin. The cycle begins again with a new hot flan blank taken out of the hot coal barrel.

The minter needed a great deal of practice and experience. If he hit the die with too little force, the impression would be weak. If he hit the die too hard, it might shatter. The die had to be directly centered over the flan in order to prevent splitting the blanks edge. The die could not be held at the slightest angle or the coins design would be impressed too deeply on one side. and too shallow on the other.

The production of Jewish coins started approximately during the Persian "Yehud" series. They are of primitive quality until its highest develop-





Der Münzmeister.



ment during the First and Second Revolts 69 to 135 A.D.

Of course foreign coinage was used and circulated during those years for Temple tithes with Tyrian silver, which was the only coin acceptable by the Temple authorities.

With the Rabbis coinage parable and the detailed discussion on the making of ancient Jewish coins, it is obvious that these coins are far from being well stamped and shaped according to later minting standards.

The apparent defects were that many coins were struck off center, or at an angle, double strikings etc. Many coins were overstruck on foreign coin because of shortages of workable metal during the wartime days of the first revolt.

The author is fortunate to have in his collection many copies of an ancient Jewish coin

of the year two. The obverse of this small bronze coin has an amphora with a brim and two handles. It is inscribed in the ancient Hebrew letters "SHNAT SHETAYIM" (year two).

The reverse has a vine leaf with a small branch and tendril and is inscribed in ancient Hebrew letters "HERUT ZIYYON", (freedom of Zion). The coin is a bronze "Prutah" approximately 21mm, 3.6 grams.

On observing the photograph of the ten Prutahs, both obverse and reverse, it is apparent that no two coins are alike, as could be expected if one would judge them by modern day minting methods.

With this account of ancient Jewish minting, it becomes easy to understand the parable taught by the Rabbis in the Talmud tractate of Sanhedrin 38a, section of the Gemorah.



Artist's conception of a Greek minting house.

## *A Soviet Hero of Our Time* *by Peter S. Horvitz*

At the moment of the dissolution of the Union of Soviet Socialist Republics, that very Soviet Union was to discover its final heroes. These three men, unlike former Soviet heroes, were not defenders of the status quo of the Soviet system, but defenders of the besieged hope for a changed and better tomorrow. These were three, among hundreds of dedicated youth that swarmed about the Russian Parliament and Boris Yeltsin during the August, 1991 days when the forces of repression were striving to reverse the advances of democratic reform. These three youths differed from all the others at the barricade in that their actions cost them their lives.

Ilya Krichevsky, one of these three men, was a Jew. In the final actions of his life, he was to enshrine himself in the pantheon of the new Russian state, even as he was to be honored in its final moments by the crumbling Soviet government.

Ilya Krichevsky was born in 1963 and was 28 at the time of his death. He had served in the Soviet army and his services had ended in 1969. He was an architect and he wrote poems. His parents raised him in an "assimilated Jewish home," and Ilya, himself, was involved in the Soviet-Israel Friendship Society.

Dimitry Komar, 23 and Vladimar Usov, 37, both ethnic Russians, the other two martyrs, were crushed by tanks. But Krichevsky was shot attempting to pull a tank driver from the vehicle's hatch.



Ilya Krichevsky was the first Jew since the Second World War to receive the highest honor to be awarded by the Soviet Union, the medal of "The Golden Star." With the end of the Soviet Union, he will also be the last Jew so honored. This decoration was awarded to civilians and members of the military on whom the title "Hero of the Soviet Union" was bestowed. The medal was instituted on August 1st 1939. The honorary title of "Hero of the Soviet Union" was instituted on July 29th, 1936 and before the institution of the medal, the

recipients received a diploma. The medal had one degree and the medal was worn on the left side of the breast above all decorations. The medal



consists of a gold star worn on a red ribbon mounted between two yokes. The obverse is faceted. The reverse is plain and bears the inscription in Cyrillic letters "Geroj SSSR" (Hero of the Soviet Union).

Krichevsky was buried, along with Komar and Usov, on Saturday, August 24th, 1991. There had been some delay in determining the identity of his remains and only on the day of the funeral was his Jewish background discovered. When his parents were finally contacted, they requested, since a Jewish funeral would be impossible on a Saturday, that the funeral at least have some Jewish content. Zinovey Kogan, leader of the Reform Hineni movement in Moscow, read the Kaddish at the funeral after two other Rabbis had refused to participate in the funeral on Shabbat. Krichevsky's parents had refused to delay the burial, and insisted that it was only right that their son be buried along side his "brothers-in-arms" who had also died in the protest.

The funeral was attended by tens of thousands of Russians. Large portraits of Krichevsky, Komar and Usov were carried by the crowd. Besides Kogan, the crowd was addressed by Alexander Shmuckler, one of the three co-chairmen of the Va'ad, the umbrella organization for all Jewish groups in the former Soviet Union. Shmuckler led the graveside service at Vagankovskoy's cemetery. Kaddish was recited, a violinist played Jewish music, and a tallit and a Russian flag were draped over Krichevsky's casket.

"Three died for their country," Shmuckler said at the ceremony. "It is not the first time in history that a Jew has died for the freedom of Russia. We cannot have a Jewish funeral on Shabbat. But it is understandable why the funeral is today. The three were brothers in life and must be brothers in death. They cannot be separated."

In 1991, one of the very last postage stamps of the former Soviet Union appeared. It was a 7 kopek stamp depicting Ilya Krichevsky. The stamp also depicts the Russian flag, the first philatelic appearance of this flag since the fall of the Czar, and the "Golden Star" medal, Ilya Krichevsky's posthumous award.

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## **Menachem Begin** **by Yossi Klein Halevi**

JERUSALEM—When I was a boy, Menachem Begin was my hero. I was a member of Betar, the Revisionist youth movement founded by Ze'ev Jabotinsky and which Begin had headed in pre-war Poland. I had joined Betar in the mid-'60s, at a time when Begin was still a political outcast and the Revisionists were suspected by other Zionists of being closet fascists. That outcast status only made Betar seem more attractive to me.

But what really drew me to Betar and to Menachem Begin was the Holocaust. As the child of a Holocaust survivor, I was obsessed with trying to understand how that event had happened. Betar gave me a simple answer: The Holocaust happened because the free Jews did almost nothing to stop it. The assimilated American Jews were too timid, the leftwing Zionists in Eretz Yisrael (then called Palestine) too preoccupied with their socialist experiments. No Jewish organization placed rescue at the top of its agenda, no Jewish leaders lost sleep over the ongoing murder. Except the Revisionists and Menachem Begin.

Those who led the rescue campaign were mostly Revisionists. In the U.S., that campaign was organized by a few Irgunists sent from Eretz Yisrael and American Jewish pariahs like Hollywood screenwriter Ben Hecht; they were bitterly opposed by the Labor Zionist establishment. In Eretz Yisrael, Begin's underground war against the British was aimed at opening the gates to Jewish refugees, but

instead of joining the effort to rescue European Jews from the Holocaust, the Labor-led Haganah kidnapped Irgunists and turned them over to the British. By joining Betar, I was retroactively trying to undo the shame of Jewish passivity—not so much the passivity of the Jews in Europe as of the Jews in America and in Eretz Yisrael.

I didn't know much about Menachem Begin's post-Irgun political career: his life since the '40s didn't really interest me. Instead, what mattered was that Begin was leader of the only movement that had tried to save European Jewry. I loved Begin because he loved Jews.

Since my youth, I have come to see Zionist history—including the question of rescue during the Holocaust—as a far more complex picture than the version I learned in Betar. And living in a Likud-dominated Israel, I have become less enamored with my old Revisionist heroes, and increasingly appreciative of the Labor pioneers I once despised as British collaborators. I miss their moral rigor, their refusal to equate the reflexive use of force with Jewish honor. But for all my political and philosophical shifts, part of me will always love Menachem Begin.

So much for nostalgia. Reflecting on Begin's career as prime minister is a more difficult task. That is because Begin, as the eulogies here have put it, was a man of contradictions. He signed the first and so far only peace treaty with an Arab country, and waged



the first war whose justification was not existential but political. He waited patiently in parliamentary opposition for three decades to become prime minister, and then one day he walked out of the prime minister's office and became a recluse. He was at once chivalrous and mocking; he was a democrat in the Knesset and a dictator within his own party. He averted civil war by ordering the Irgun not to retaliate against the Haganah when it sank the Irgun ship Altalena in 1948, and during the brutal election campaign of 1981, he incited hysterical crowds to open hatred against the Labor Party.

The eulogies for Begin have mostly focused on his foreign policy record: his great achievement, Camp David, and his great failure, Lebanon. And yet Begin's greatest achievement, as well as his greatest failure, may both have been domestic.

More than any other leader, it was Begin who integrated the Sephardim into Israeli society and prevented a social explosion, a combined class/ethnic war. By embracing the Sephardim, Begin gave them a legitimate political address, made them feel like real Israelis and deflected the demagogues waiting to exploit their resentment. Thanks to Begin, almost no one talks anymore about the "Sephardi problem," which only a decade ago seemed to be the country's most serious internal crisis.

Begin succeeded by appealing to the Jewishness of the Sephardim. Where the socialist Zionist leaders spoke of a new Israeli identity that bewildered many traditional Sephardim, Begin dwelled instead on the more familiar Jewish past. We are not

Ashkenazim or Sephardim, he told them, but fellow Jews.

It was Begin who admitted the Sephardim into the pain of the Holocaust: though the Holocaust had bypassed most Jews from Arab countries, Begin insisted that they too become mourners. And because Begin had been an outcast in socialist Ashkenazi Israel just like them, they could hear him. Through Begin, they began to understand that beneath the arrogance of many Ashkenazim was a psychic wound. And that shared sense of national trauma became a basis for the emergence in the 1980s of a common Israeli identity.

But Begin's profound Jewishness is also responsible for his most damaging legacy. It was Begin who opened the door to ultra-Orthodox power, admitting Agudat Yisrael into the government coalition for the first time since the late '40s. Begin, the sentimental Diaspora Jew, failed to see in the black-coated rabbis a threat to the Israeli democracy he cherished.

Begin thought he was integrating the ultra-Orthodox into Israeli society, just as he was doing with the Sephardim. But the ultra-Orthodox outsmarted him: they showed up for Knesset budget meetings, but remained aloof from Zionist aspirations.

Contrary to leftwing fears, Begin as prime minister didn't undermine civil liberties; in some cases he strengthened them. He opposed torture by the security services and the blowing up of houses of captured terrorists. Where Shamir hardly ever bothers to appear in the Knesset, Begin treated the parliament as a national treasure and frequently defended his policies from its podium.





President Sadat's pledge "No more War" inspired this 59mm medal by the Tel Aviv Tahbiv firm; the portraits are highly stylized.



Israeli Prime Minister Begin and Egyptian President Sadat face each other on this 59mm medal, designed by Eliezer Weishof for Ammanograph Ltd., Tel Aviv.



Egypt's Sadat and Israel's Begin were "Men of the Year" to the Judaic Heritage Society in 1977 as well as subjects for this 1½ inch "Journey to Jerusalem"



"Peace Talks" is the title for Isracoin's 38mm tribute to the Anwar Sadat - Menachem Begin peace initiative of November 1977.

For others in Likud, including Shamir, the tension that Jabotinsky managed to hold between humanism and power was abandoned in favor of power alone. Begin, Jabotinsky's disciple, tried to live that tension, which was embodied in the words of the Betar hymn: "From the pit of dust and decay will arise a generation, proud, generous and fierce."

Like other leaders of the Israeli right, Begin was proud and occasionally fierce. But—unlike most of his colleagues on the right—he was also generous. His first official act as prime minister was to admit a boatload of Vietnamese refugees into Israel. It was at once a brilliant public relations maneuver and a humanitarian gesture rich with Jewish historical overtones, and that combination was Begin at his best.

But sometimes pride overcame generosity. Begin could not admit he was wrong, even after the Sabra and Shatilla massacre. Instead of offering regrets, he said cynically: "Goyim kill goyim and they come to hang the

Jews." It was as though the massacre had occurred somewhere remote, and Jews were nowhere near the scene. Begin's remark became an instant classic example of Jewish self-pity. For a man who constantly preached to the world about its indifference to Jewish suffering, it sounded especially ungenerous; and it took the mass demonstration of outrage sponsored by Peace Now and the Labor Party to redeem Israel's honor.

Menachem Begin was buried, according to his wishes, in a simple funeral on the Mount of Olives, without speeches or an honor guard. Instead, his honor guard was the thousands of people who gathered there from all over the country. They pushed against soldiers trying to keep them away from the grave, trying to get close to the last of the beloved founders; many wept. None of the politicians in Likud or Labor or any of the other parties can draw that kind of love anymore. Whatever one thought of Begin, he was a man who lived his visions.

## ***Buda Jewish Congregation Certificate by George Prager***

In the last issue of the SHEKEL, a share certificate was shown of the *Buda Jewish Congregation at Budapest* in the article "Jews of Hungary".

The literal translation of this certificate is as follows:

Buda Jewish Congregation at Budapest  
No. 0136                      SHARE CERTIFICATE

Korona                      100                      Korona

This 100 Korona loan amount is part of a 100,000 Korona Loan, which the Buda Jewish Congregation for temple erection purposes took, according to the Honorary Hungarian Finance Minister's No. 51301/ 1907 permit and on the basis of the decision taken at the Buda Jewish Congregation 1907 June 18 general meeting with the following conditions:

1. The loan will be repaid as of Nov. 1 1908 in such a manner, that at least 20 shares will be raffled out yearly, and the winning numbers will be redeemed in full value on presentation. Winning numbers will be published in the press.
2. The loans 4% interest coupon will be redeemed each November by the cashier of the Congregation.
3. The winning numbers, which are not presented, forfeit the interest from the date of the raffle, therefore the coupons become void.
4. Every shareholder acknowledges these decisions and agrees with them.

Budapest, Month of October, 1907 In the name of the Jewish Congregation,  
signed by the financial counsellor, secretary and president.

Such transactions were quite common at the turn of the century. The congregations borrowed money from its members to build a synagogue, or buy land for a cemetery, build schools, old age homes etc. and slowly repaid back the loans to their members.

The Hungarian-Jewish Lexicon, published in 1929 was a source of much information. Buda, until 1872 was the capital of Hungary with the King's Castle in its center. A Jewish community existed in Buda since the 13th century, and in 1279, they already had a temple and a cemetery. Five and six hundred year old Jewish gravestones were found towards the end of the 19th Century. Jews in that time of King Bela IV were involved in the minting of silver denars with Hebrew Letters.

In is not known if that in 1907, this congregation had two or three temples, and this certificate may refer to the third synagogue. Eventually in 1907, a fourth, main synagogue erection was decided upon, however I am not aware of it's being completed or if it just remained in the planning stages. At that time about 28,000 Jews, in 7200 families, lived in Buda. Later this congregation joined the Pest (east side of the Danube River). Budapest in 1938/9 had one million inhabitants, out of which 250,000 were Jews.



szám 0136

ועשר לי מקדש ושכנת בחוכם



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A BUDAI IZR. HITKÖZSÉG TEMPLOMÉPÍTÉS GÉLJABOL

a Nagyméltóság m. kir. Pénzügyi Miniszter úr 51301/1907. számú engedélye és a budai izraelita hitközség 1907. évi június hó 18-án tartott közgyűlésének határozata alapján felvett a következő feltételek mellett:

1. A kölcsön 1908. évi november hó 1-től fogva olyképen törlesztetik, hogy évenként legalább is 20 (azaz húsz) részjegy soroltatik ki és a kisorolt számú jegyeket a budai izraelita hitközség a bemutatásnál teljes névértékben beváltja.
2. A kisorolt számok mindenkori hírlap útján tétetnek közé.
3. A kölcsönnek 4%-os kamajáról azelő azevényeket minden év november havában váltja be a hitközség pénztára.
4. A kisorolt és beváltásra be nem mutatott részjegy után, a sorolás napjától fogva kamal nem jár, minél fogva az illető azevény semmire.
5. Minden részjegybirtokos ezen határozmányokat ludomásul veszi és azokkal egyetért.

Buda pesten, 1907. október hó

A BUDAI IZRAELITA HITKÖZSÉG NEVÉBEN:

*Francia*  
PÉNZÜGYI ELŐLÁRO

*Titkár*  
TITKAR

*Fruchtman*  
ELNÖK

## *The Ponevezher Rav* by Yaron Reinhold

Joseph Kahaneman, the *Ponevezher Rav*, was born in 1888. He studied in the yeshivah of Telz and afterwards for a number of years in the Kotel of Hafez Hayyim in Radin. In 1916, he was named principal of the yeshivah of Grodno where his exceptional organizational adeptness soon became apparent. He dedicated himself not only to the growth of the yeshivah, but also to the creation of similar centers of knowledge throughout Lithuania, among them a preparatory school in Ponevezh. On the death of the Rabbi of Ponevezh, Rabbi Kahaneman was named his successor.

He built this yeshivah, after Lithuania achieved independence, into one of the greatest in the country. In addition to his work in the yeshivah, in which he lectured twice weekly and whose material needs he assumed obligation for, he became active in many spheres of public endeavor. He organized a Talmud Torah attended by 400 children and a preparatory yeshivah to serve as a feeder school for the main institution. He also found time to serve in the Lithuanian parliament.

He was on a fund raising mission abroad when World War II started. Unable to return to his country, he settled in Erez Israel in 1940, and from there unsuccessfully directed efforts to save Lithuanian Jews from the Nazis. Most of his family perished in the Holocaust.

He devoted his life thereafter towards the establishment of a network of Torah institutions. In 1944, he laid the foundation for the *Ponevezh Yeshivah* in Bene Beraq. He travelled throughout the Jewish world in fund raising activities for this ambitious venture. The illustrated check, made payable to Rabbi J. Kahaneman on Barclay's Bank (Dominion, Colonial and Overseas) originated at the Bemomi Branch of the bank in the Transvaal, South Africa. This check, dated December 21st 1944, is in the amount of £10 Sterling (about \$50 at that time) and carries a South African revenue imprint, as well as a Palestine revenue stamp which is cancelled by the autograph signature of Rabbi Kahaneman on the reverse.



Rabbi Kahaneman was at the forefront in the development of Bene Beraq as a center of religious study in Israel. Today, at Kiryat Ponevezh, more than 1000 students use the facilities which include study halls, a large library, hostels for both children and adults and a memorial to Lithuanian Jewry. He also established a branch of the Yeshivah at Ashdod.

In later years, when asked how he was able to achieve so much during his lifetime the Rabbi answered that he "did this with 21 fingers", those of his hands and his feet and the finger of God. Rabbi Joseph Kahaneman died in 1969. He was widely revered among all sections of the population.

*Rabbi J. Kahaneman*  
*Rabbi's Letter*  
*Zichron Yisroel Benei Beraq*



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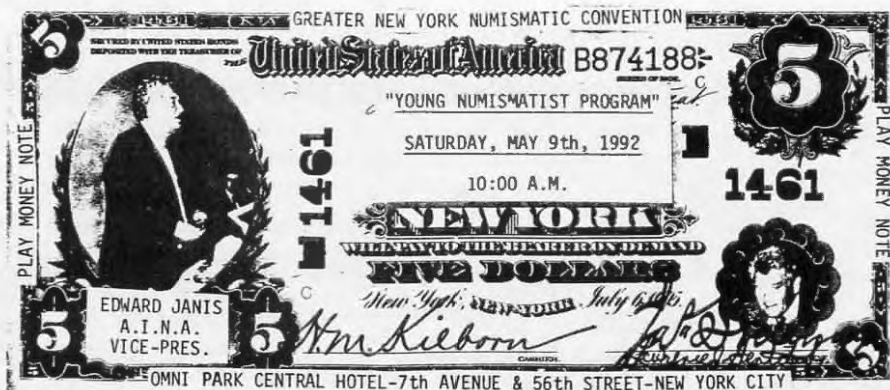


## *The 20th Annual Greater New York Coin Convention*

The Omni Park Central Hotel in New York City was the site of the 20th Annual Greater New York Coin Convention, which is the annual A.I.N.A. meeting.

While the weather most certainly could have been better, attendance was adequate and the dealers who support this show were satisfied. Approximately two dozen cases were filled with non-competitive exhibits covering a wide variety of topics. Stack's, the prestigious numismatic firm and our regular convention auctioneer, provided in their auction the finest Washingtonia collection ever assembled with their Gilbert Steinberg sale. For the first time in numismatic history, a complete set of Washington funeral medals, in all metals was offered. The hammer price of \$51,000 for the semi-unique gold medal sets the record price for an item of this class. In addition to two other numismatic auctions by Stack's, a specialty exnumia auction was conducted by Charles Kirtley.

The A.I.N.A. General Meeting held on Thursday evening heard reports of the president, treasurer, secretary and the Shekel editor. Advanced copies of the May-June issue was on display. This issue featured the recently conducted A.I.N.A. Tour to Israel and had 48 pages instead of the usual 40. Your editor believed that all issues could be 48 pages if A.I.N.A. would be able to increase revenue through a larger membership. The last page in each issue will now have a membership application which can be removed without harm to the magazine. Hopefully these pages will be used. This meeting went well as did the A.I.N.A. Board meeting on Friday evening.



The Young Numismatists program under Larry Gentile Sr. attracted 32 youngsters, all of whom had a terrific time. Six dedicated numismatists, including A.I.N.A. officers Moe Weinschel, Julius Turoff and Edward Janis spoke to the youngsters in addition to talks by Thomas Lawless, Harry Pollackov and Burnett Anderson from Numismatic News- Krause Publications. A pizza lunch was compliments



A.I.N.A. BOARD MEMBERS ATTENDING THE CONVENTION

of A.I.N.A. Afterwards, the kids then conducted their famous play money auction. Noted numismatist Edward Janis was pictured on this year's scrip currency. The youngsters left with many donated gifts and numismatic items and wanting to know when the next planned Young Numismatist program would take place.

The Educational Program was held on Saturday. Julius Turoff stepped in for Michael Druck who was ill and could not attend. John Kleeburg, curator of modern coins of the American Numismatic Society spoke on the evolution of the thaler to dollar. Unfortunately, these programs are not as well attended to as they should be.

The convention ended late Saturday afternoon, but it was almost midnight before the convention crew packed up the cases and signs and left. Applause to the Pollackov's, Karton's, Turoff's, Weinschel's, to Donna Sims who manned the exhibit room and to all others who helped make this convention successful.



LIVELY ACTION AT J.J. VAN GROVER'S BOURSE TABLE

# A golden Jerusalem

Until the age of 40, Rabbi Akiva was a poor, illiterate shepherd, working for a rich Jerusalemite known as Kalba-Savua. The latter had a daughter, Rahel, who fell in love with Akiva, because she saw how modest and refined he was, and because she sensed his special qualities. The two became secretly engaged.

When Kalba-Savua learned this, he dismissed Akiva, drove his daughter out of his home and disowned her. She then married Akiva. In the winter, they would sleep in a barn. Akiva would pick the hay from her hair. Once he said to her: "If I could afford it, I would give you a Golden Jerusalem" (believed to be a golden brooch showing the Jerusalem skyline).

Once the immortal Prophet Elijah appeared to them in disguise and said: "Won't you let me have some hay? My wife has just given birth and I have nothing for her to lie down on."

Akiva said to his wife: "Look at that man, he doesn't even have a bit of hay!"

Later she said to him: "Go and study." So he left her and went away to study at the school of Rabbi Eliezer and Rabbi

Yehoshua.

At the end of 12 years he returned home, bringing with him 12,000 disciples. Everybody came out to greet the great rabbi, including his wife. When his disciples saw her – a poor-looking woman whom they did not know – trying to approach their rabbi, they started to push her back. But he said to them: "Leave her be. What I have and what you have [meaning their learning] is thanks to her!"

When Kalba-Savua heard that a great rabbi was in town, he decided to go and ask him to annul his vow disowning his daughter. When he had laid his plea before Rabbi Akiva, the latter said to him: "Had you known that her husband was a great man, would you have disowned her?"

Kalba-Savua replied: "Even if he knew only one chapter of Tora; even if he knew only one law of the Tora!"

Said Rabbi Akiva: "I am that man!"

Thereupon Kalba-Savua prostrated himself at Rabbi Akiva's feet and gave him half of his wealth. And Rabbi Akiva had a Golden Jerusalem made for his wife.

*Nedarim 50a; Ketubot 62b-63a*



Rabbi Akiva Medal by Karen Worth  
from *The Medallion History of the Jewish People*



**CLUB**



**BULLETIN**

**DONNA J. SIMS N.L.G.**

*Editor*

P.O. BOX 442 HERMOSA BEACH, CA.  
90254-0442

**VOLUME 13 No. 4 JULY-AUGUST 1992**



**INS OF BROWARD** - Meetings now begin at 1:15 p.m. instead of 1:30 p.m. Subject for show & tell for the March meeting was Purim. For the April meeting, exhibit topics were Passover, Easter and the Remembrance of the Holocaust.

**INS OF CLEVELAND** - "The World of Scripophily", the study of stocks and bonds, was the program topic of Fred Ross at the April meeting. The club's annual 'working session' was held in May. This is where members plan out the coming year's programs, slate of new officers and whether or not to hold meetings in members' homes or at the recreation center.

**INS OF LONG ISLAND** - President Harry Pollackov related his and Jean's recent AINA tour happenings at the April meeting. This year's AINA tour had a dozen members and was a complete success. A couple of locations were seen this time that none of the previous tours had visited. Plans are already in the making for next year's tour.

**ISRAEL COIN CLUB OF LOS ANGELES** - Member David Gursky spoke about his experiences on an archaeological dig at Ramat Hanadiv in Israel at the April mtg. Many questions were asked following his presentation which included artifacts and pictures. Ben Abelson narrated the AINA slide program entitled "My Favorite State Medals of Israel" in May.

**INS OF LOS ANGELES** - "Determinents of the Demand for Israeli Commemoratives at the Time of Issue" was the program topic of member Yaakov Mead at the April meeting. Graphs helped to illustrate his presentation. Dr. Tom Fitzgerald was the speaker at the May meeting, "The Shekel" his topic.

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**INS OF MASSACHUSETTS** - Discussion topic for the April mtg was "what can be done about the failure of the IGCNC to issue a 'Greetings Token' for the second straight year". New officers are: Steven Morehouse, pres; Herman Balkan, vp; Arthur Cushing, 2nd vp; Roslyn Kramer, sec; and the position of treasurer needs no election: position is held by lifetime treasurer, Louis Green, who has been INSM's treasurer since the establishment of the club in 1969.

**INS OF MICHIGAN** - A video entitled "Festival of Purim" was shown at the March meeting. The April meeting featured a video entitled "Raoul Wallenberg: A Hero's Story".

**INS OF NEW YORK** - Exhibit topics for the April meeting were: anti-semitic coins, medals & tokens; items of Ashkelon and any item relating to Passover. A report on the AINA tour was also given. For the May meeting, a report was given on the recent AINA convention. Exhibit topics were: Medieval paper with Jewish reference, 1970 Mikveh commem, medals of Tiberias and discussion on how to clean coins. Discussion on how to properly store coins, paper money, etc. was held at the June meeting (the last meeting until September).

**INS OF SAN GABRIEL VALLEY** - Jerry Yahalom presented the slide program "A Reflection of Israel's History in Coins & Medals" at the April mtg. Congratulations to INSSGV and newsletter editor Julie Evergreen upon being the this year's recipient of AINA's Best Club Newsletter Award.


**WESTCHESTER ISRAEL NUMISMATIC SOCIETY** - Study of Hasmonean era was held in April with the Holocaust the second topic. Focus on coins of the three sons of Herod the Great was held in May. A convention report also was given.

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#### **WINNERS OF BEST CLUB NEWSLETTER AWARD**

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1985 - Brooklyn; 1986 - Los Angeles; 1987 - Illinois;  
1988 and 1989 - Massachusetts; 1990 - Los Angeles;  
1991 - Westchester; and 1992 - San Gabriel Valley.

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**COMMENTS FROM DJS:** The AINA convention is now over & am happy to report it was successful. As exhibit chairman I felt the full room of exhibits was outstanding. Attendance was high and the dealers were happy. Be well, be happy. 

Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.

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